

# The Catholic Library World

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## THE LIBRARY OF CONGRESS SCHEDULES ON RELIGION\*

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The difficulties presented to Catholic libraries in the use of the Library of Congress schedules for the classification of books on philosophy and religion are of two sorts. The first decision to be made is in regard to the suitability of the basis upon which the outline is built up. To put it differently, are we as Catholics justified in taking the stand that the differences in the primary assumptions of our philosophy and faith are such that we are forced to vary from other established systems, with all that such a move implies? Secondly, we must consider the means of establishing, for the large and small Catholic library, a satisfactory, workable plan for the classification of what is now one of the most extensive literatures in the world. And in the meantime, we must provide for the future growth of this literature in all languages, and many directions.

As good debaters, then, let us first define our terms. Classification, primarily, is the putting together of like objects, or the grouping of things by their likenesses and separating them by their differences. Book classification, according to Mr. William Stetson Merrill, is the art of assigning books to their proper places in the system of knowledge. The classification of knowledge is, to a large extent, a philosophical process, limited only by the mental grasp of the philosopher. The classifier of books, on the other hand, must include in his cogitations the physical entity of the book, the mind or intent of the author, and the mind of the reader or the use of the book.

Our discussion, then, should attempt to test the adequacy of the present systems for classifying Catholic books and the means of providing such a system. For the purposes of simplicity, let us limit ourselves to the two schemes most widely in use in the United States, the Dewey Decimal Classification and its modifications, and that in use at the Library of Congress. It is not within our province to discuss the Decimal Classification, although many of its ramifications might be profitably considered. I think I may without overstepping the limits of my assignment or of charity say that this scheme is most inadequate as it now stands. Dr. Dewey's own statement to that effect and the oft-repeated promise of revision are warrants of its imperfection. A student of library science at Notre Dame once said most aptly in regard to the Dewey plan, "It really would be hard to make ten equal parts of fourteen apples, unless you make applesauce."

The French translation and enlargement of the Dewey, the Classification Decimale, commonly known as the C. D., was hampered in the making by the conventions of copyright, so that the already awkward outline was made even more unwieldy. The elaborate notations provided and the extensive notes are its chief value, combined with the fact that a Catholic priest is the editor of the religion sections. The Classification Decimale is, however, expensive and available only to a very small portion of our American libraries. To my mind it is really undesirable because of its elaborate, geometric and, may I say, confusing notation. The C. D. has suffered immeasurably in translation by disregard of these very notes and of the notation. Miss Fellows now has a new revision of her translation sheets which I have not yet seen. Father Placidus, who is to speak this morning, has the only available copy of which I know.

\*Paper read at the mid-winter meeting in Chicago, December 27, 1931. Miss Murphy was then head cataloger of Notre Dame University Library.

Some three years ago, Father Paul Folk, C.S.C., undertook a modification of the Fellows sheets, with a view to including Catholic terminology and subject matter. If I am not mistaken, these revisions are in use at the Norbertine seminary at West De Pere, Wisconsin. The painstaking work again rests upon the original Dewey plan with its lack of logic and artificial progression and it includes only the sections known as 230 to 249. Thus, with what seems a very flourish of destructive criticism we put these plans aside to consider the scheme used and published by the Library of Congress. Surprisingly enough, we come to essentially the same conclusion.

Approximately twelve, it may be more, of our leading Catholic libraries have recently turned to the use of the L. C. schedules. For a large library, where close classification is necessary, the scholarly basis and constant provision for modification found in these outlines are most desirable. At Notre Dame they have been in use for three years and we have not in any way regretted the change. The volume for philosophy was published in 1910, and is greatly in need of expansion. An edition similar to the scholarly work on Greek and Latin literature would be of great value. The basis upon which the plan rests seems to us essentially sound. The discussion of philosophy as a science must necessarily rest upon the study of persons, of philosophers and their systems. This primary arrangement, divided in chronological and geographical groupings, is the essence of the philosophy classes, B-BJ. The Catholic philosopher has small quarrel with this progression. A new printing will no doubt include the results of the Library of Congress experience in its use, and with some additions in regard to Scholastic philosophy, for example, will probably continue to fill our need. A similar conclusion seems tenable in regard to the subsidiary philosophical sciences, psychology, the occult, esthetics and ethics.

To use the religion schedules is quite another matter. In the words of our Reverend President more than one of our libraries has found them distinctly unsatisfactory. How shall we reconcile a parallel discussion of the history of the Church up to 1517 in BR, Christianity, and a much fuller one in some respects in BX, history of the Roman Catholic Church as a special sect or denomination? Where shall we find place for the writings of St. Thomas, St. Augustine, and St. Ambrose, in the seven numbers provided in BR for Early Christian literature, or patristics? And this takes no account of the extensive commentaries, and voluminous criticism, which has grown up around each of these men. Such provision is painfully inadequate. It was this question which first brought home to us the necessity of some positive action from Catholic libraries and occasioned our first attempt at solution of our difficulties.

Looking further into the outlines we find two places provided for books on the Holy Eucharist. Under BV, Practical theology, not in Dogma, you will notice, we find five numbers assigned to the uninspired form numbers, and ending with a reference to the subject under the Catholic Church. Turning to this place we find five of eleven possible numbers assigned in the following way:

- 1st Eucharist, Communion, Holy Communion (Why the duplication?).
- 2d First communion, including advice to first communicants.
- 3d Real presence, Transubstantiation (one number only).
- 4th Communion tokens.
- 5th Miscellaneous, legends, etc.

Next, in order, we find four numbers assigned for the Holy Sacrifice of the Mass, three of which are devoted to special kinds of Masses, namely, Children's Mass, Masses for the Dead, and

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### "SHOWING OFF"

Within several days commemoration of the two hundredth anniversary of the birth of George Washington will be under way. Celebrations of every variety which can be conceived by the ingenuity of patriotic Americans will continue until Thanksgiving. All of this is fitting, indeed. Librarians, to be sure, will utilize every resource at their disposal to freshen the memory of our country's premier statesman. Books, after all, are records of the past. And such records are in our hands waiting to be effectively and attractively presented to the attention of our patrons. Some of the more fortunate among us have valuable documents safely secreted behind ponderous archive doors. These, of course, will be dusted off and proudly placed on exhibition. Some, with equal pride, will "show off" signatures of Washington for the admiration of interested students. In general, the treasures of Catholic libraries will be confined to books about Washington, to facsimiles of documents which vividly recall the struggling days of our young government, to beautiful reproductions of the calm and intellectual face of our first president, to exquisite etchings of events in his trying career as soldier and leader. Of whatever nature, Catholic librarians will assemble their possessions and put them on public display at some time within the intervening months.

Most librarians take deep-seated pride in bragging about their enviable rariora. Many librarians evince a laudable ambition to "beat the other fellow" in effecting a display which is unique or commanding—or both. Until next June, ample opportunity will be offered our readers to describe the extent to which they are celebrating the Washington bicentennial, through the columns of the *WORLD*. We cordially invite all to send us a short account of what they are doing in this connection. Since every Catholic library will "put on its best" in consonance with the general celebration, and since no Catholic librarian will default the chance of letting his or her comrades know what is going on, we stress the importance of *short* descriptions. In issues of the *WORLD* from March to June inclusive, we shall devote a reasonable amount of space to this interchange of ingenuity in commemoration of the Washington bicentennial. Let this be the humble tribute of our monthly to the memory of our greatest American.

### CONGRATULATIONS

We have had the pleasure of digesting most of the splendid papers read at the Chicago meeting. In every instance the authors of these papers applied themselves to their assignments with an enthusiasm and a directness which bore abundant fruit in the practical dissertations which their efforts produced. These members merit the congratulations and appreciation of the C. L. A. Particularly, we felicitate Miss Jeanette Murphy, then head cataloger at Notre Dame University library, whose paper appears in this issue in its entirety. Her able discussion of the Religion section of the L. C. reflects a breadth of knowledge, an intellectual comprehension and a versatility of diction worthy of the most expert cataloger. Since the Chicago meeting Miss Murphy has been appointed librarian of St. Mary's College, Notre Dame, Ind. We doubly congratulate Miss Murphy, and we assure her that the C. L. A. will look to her for further expressions of her unusual attainments at future meetings of the Association.

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### C. L. A. CABLES SYMPATHY TO HOLY FATHER ON VATICAN DISASTER, AND RECEIVES PAPAL BLESSING

The world in general, and scholars in particular, were somewhat appalled at the news of the recent disaster to the Vatican library. Early dispatches created much concern over the intimated losses to this historic edifice and its priceless contents. Our Holy Father was deeply moved when informed of the death of five men, including Signor Giuseppe di Vatasso. The magnificent Sala Sistina, which suffered grave material damage, was erected by Sixtus V, from the designs of Domenico Fontana, between 1556 and 1558. The frescoes on the walls illustrated incidents in the life of that Pope. The fall of the central pillars and part of the vaulting has not affected these. The paintings on the vault are fortunately of less value and more easily replaced. Of the fifty thousand volumes in this, the consulting library, it is estimated that fifteen thousand have been destroyed; but in part at least they can be replaced by duplicates kept in other parts of the library. So the loss is far less than was at first feared.

At the conclusion of the mid-winter meeting of the C. L. A., Father Etzig sent the following cablegram to the Vatican:

Chicago, Ill., December 29, 1931.

MOST HOLY FATHER:

Catholic Library Association assembled extend sincere sympathy for loss suffered in Vatican library, and for death of Dr. Vatasso.

(Signed)

REV. P. J. ETZIG, Secretary.

To this message an immediate reply was dispatched:

Citta del Vaticano, 7 o'clock.

REV. P. J. ETZIG,  
Secretary of Catholic Library Association,  
Chicago, Illinois.

Holy Father gratefully accepting expressions of sympathy bestows blessing.

(Signed)

CARDINAL PACELLI.



The Easter meeting of the Eastern Regional Conference of the Catholic Library Association will be held at the Boston College Library, Chestnut Hill, Mass., on Easter Monday and Tuesday, March 28 and 29, 1932. The first session will open about 2 o'clock on Monday afternoon. The departure was made from a single day's sessions to conferences extending into a second day in order to permit a more leisurely consideration and discussion of our problems. This is the first meeting ever to be held in New England! Tentative plans are being made to accommodate at least one hundred. Remember the dates—Easter Monday and Tuesday! Complete details will appear in the March 15 issue of the WORLD.

### L. C. SCHEDULES ON RELIGION

(Continued from Page 37)

Nuptial Masses. The wide omissions and misconceptions in this arrangement scarcely need comment.

I am curious to know if any one here knows just what a communion token is. I have never talked to a Catholic who did know. According to Webster they are metal discs carried by communicants of the Scotch Protestant Church to prove their right to be admitted to the sacrament. But here we find this almost unknown thing is given more space than the holy doctrine of transubstantiation.

The Religious life and the vocation of religious are given only three numbers. These include Vocation, General works, and Work with special classes, alphabetically arranged. Revelation, which is the basis of all theology beyond the purely natural, is relegated to a minor place under the general heading for works on the Holy Ghost. Again Apologetics, the natural basis for our beliefs, is made to include only controversial works in answer to heresy or schism.

Approaching the schedules through the index, we find that the terminology is not that established by long usage among Catholic theologians. For example, the term Authority is discussed early in the plan for Doctrine, in a decidedly non-Catholic sense, as being synonymous with the phrase "Rule of Faith." But to go on is surely unnecessary. The whole seems to be a sincere effort to combine all theologies, a task, from our point of view, decidedly questionable. Mr. Hanson is a sincere scholar and is deeply aware of the limitations imposed by ignorance (shared by most non-Catholics) of the terminology and content of Catholic knowledge.

Two alternatives open before us. We may attempt a wholesale revision of the schedules as they now stand, that is, carrying over a comparative point of view and making extensions and changes. There is a definite advantage in such a move. We should achieve much the same clarity of definition which results from debate, and equally, we should risk the same confusion of thought which may result from argument. This method for the presentation of truth has not been widely in vogue since the use of Disputations by St. Thomas and may indeed be dangerous in the hands of a lesser master. The science of comparative religion should, it seems, be relegated to a secondary place, as our seminaries have consistently done, rather than making it the very core and starting point in our study of the deposit of faith.

If such revisions and additions were to be presented, could we hope that they would be found acceptable by the classifiers at the Library of Congress, or by the large majority of libraries, secular and non-Catholic, to whom this material would be of little value? Finally, the progression of the L. C. Outline, as I have previously suggested, is not adaptable to Catholic books, and does not coincide with the consensus of Catholic scholarship. It is not in accord with the clarity of definition and exactitude of distinction which are the necessary characteristics of the thought of that Church, which is the guardian of Truth.

How, then, shall we proceed to make a classification for Catholic books, which will be adequate, usable, and in line with the best

modern library technique? Such a scheme may be arranged primarily for the Catholic library, keeping in mind its possible use in other libraries, whose collections of Catholic literature may be extensive.

A careful study and thorough understanding of existing practice, that is, a comprehensive library technique, must be added to a full knowledge of Catholic theology, practice and history. Such a combination will with difficulty be found in any individual not already overburdened by other tasks. May we not by the cooperation of individuals having each one some of these qualifications achieve a parallel in the field of classification to the excellent work done in the *Catholic Periodical Index*? In this way, it becomes collectively our problem, our responsibility, our opportunity. Shall we, to whom the Church through its schools has delegated this task, shirk our duty through failure to equip our hands with the essential skill, through lack of courage, or through our own failure to realize its necessity and to impress that necessity upon our associates and superiors?

Mr. James C. M. Hanson, dean of classifiers, was one of the original editors of the Library of Congress Religion schedules. We have had some considerable correspondence with him in regard to our problem. May I let him speak to you by some excerpts from a letter of his dated April, 1930. He says:

"I have in two letters to Monsignor Tisserant advised him to go slow in adopting for the Biblioteca Vaticana the class BL-BX of the Library of Congress scheme. I understand that a committee of the Catholic Librarians in America have the matter of classification under consideration. I have advised Monsignor Tisserant to consult with this committee and ventured in that connection to make the following tentative suggestions:

"To use either a third letter, e.g., BXC, or an unused second letter, e.g., BZ, and under this class symbol to draw up a special classification for the Catholic Church, using either decimals, 000-999, or follow L. C. practice, 1-9999, in either case adding decimals as needed for new divisions. This would make it possible to have ample room for . . ."

A tentative outline of the field of Catholic literature follows. Further on he continues:

"Some such arrangement as the above under a separate class symbol would enable you to provide liberally for Canon Law, which I assume L. C. intends to classify under letter K. I cannot otherwise account for the scant provision made for this important subject under BX1935-43. It would also enable you to develop subjects Councils, BX820-837 and Documents, 850-875, sections which seem to me might stand better with or near Canon Law.

"The above are only some hasty notes which I put down without any exhaustive examination of the various classifications, but you will probably see what I am driving at. It is roughly as follows:

"1. L. C. at present breaks up material relating to the Catholic Church in a way which is not likely to prove satisfactory to Catholic libraries.

"2. Literature of the Catholic Church is so extensive that you are warranted in taking one of the unused letters and providing an alternative arrangement. I believe L. C. should be willing to accept and print your alternative classification as a supplement to volume BL-BX.

"3. According to the new plan, you will not only succeed in bringing together your material, but you will also provide ample space for present and prospective literature on the Church. The departure suggested from the L. C. is not so radical as that adopted by the University of Chicago in the case of BA, where an entirely new classification was worked out without change of class symbol, the result being that the L. C. classification for BS cannot be used at all in this library. The plan outlined would, on the other hand, leave the Library of Congress regular classification untouched, except that certain numbers in the index would require modification.

"I hope that your committee will consult with the authorities of the Biblioteca Vaticana and the Library of Congress and find a solution which shall prove satisfactory to all concerned, and enable

Catholic libraries in various parts of the world to come to a general agreement on classification. That this would mean much from the standpoint of economy and improvement of library administration should be clear to all."

I have from Mr. Hanson, several other expressions of his interest and encouragement. Under date of December fifth, 1931, he offers his criticism and that of Mr. Martel, of any scheme we may be able to devise. So encouraged members of your committee have made a tentative plan as a starting point for discussion, leading to the solution of the situation. We entreat for it your earnest consideration and unsparing criticism of form, content and principle.

The general outline is arranged as follows.

General works, the usual form headings.  
Ecclesiastical literature, Collected works, and Patrology.  
Dogma; Fundamental, Apologetic, and Special dogma.  
Worship and liturgy.  
Moral, ascetic and mystic theology, and Pastoral theology.  
Canon Law.  
The Clergy.  
Monasticism and religious orders.  
History of the Church and Biography.  
Social and charitable works of the Church.  
Missions, and  
Churches, abbeys, etc. (as entities, not architecturally.)

Biblical studies, exegesis, and versions of the Bible are, I think, adequately cared for in BS, or the University of Chicago scheme which is much fuller, might be substituted. Two sections are not complete. For the one on Canon Law we have the gracious promise of Dom Sause of St. Benedict's Abbey, at Atchison, that through Dom Colman Farrell he will fill this gap. The section on liturgy and liturgical music should be completed by an expert liturgist and I feel sure that we shall not have difficulty in finding such a person.

A complete arrangement for the works and criticism of St. Thomas Aquinas is in the making at the Library of Congress. A place has been left in our notation for the incorporation of this outline, should it prove useful.

While the present notation follows the Library of Congress plan, it is our belief that a decimal notation may be added without serious difficulty and possibly an abridgment similar to the 1929 Dewey may be made available for the use of smaller libraries, which are, of course, numerically predominant among us.

The work which has been done has no claim to finality. It is rather a starting point for discussion, a basis for criticism, a preliminary from which may be evolved a contribution worthy of American Catholic librarianship. It will be of little worth without the expert revision of its content by theologians. Technical revision by classifiers in various sorts of libraries must also be made in order to assure its practicability and reliability in application. Our Catholic library schools can help by using it in a test flight. All in turn will contribute by adding suggestions and unsparing criticism. Then, we may hope to turn to other libraries, to the Library of Congress, and it may be even to Rome, with a worthy addition to Catholic scholarship.

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Mr. C. Luke Leitermann, student at St. Francis Seminary, St. Francis, Wisconsin, writes that in connection with work on his Master's thesis he is endeavoring to procure or locate copies of the small school journal, *Our Parochial Schools*, published at Phlox, Wis., and for the last nine months at Green Bay, Wis. Mr. Leitermann states that he is anxious to obtain copies of this journal from March 1, 1887 to May 1, 1894. Readers knowing the whereabouts of these issues, both firsts and duplicates, are requested to communicate with Mr. Leitermann.

## OWEN FRANCIS DUDLEY

On many occasions Catholic librarians have thanked their lucky stars that Father Dudley has written *The Shadow on the Earth* and *The Masterful Monk*. How often have librarians been asked in an unguarded moment for a good book to read, and have called upon these ever popular books with telling effect! One librarian indirectly suggested these books to a non-Catholic student in a Catholic college as recreational reading. The student found them of such absorbing interest that he verily devoured their contents. On another occasion the same librarian was asked by an educated man who had lost his faith, but who through the grace of God later returned to the fold, for suggestions to be placed in the way of an apostate student in a large non-Catholic college who fell away from the Church because of atheistic surroundings. Again, Father Dudley's books were prescribed, and the lay apostle hurried away to the nearest bookstore to purchase them. No doubt these instances have been multiplied over and over again in English-speaking countries, where Father Dudley's works are so extensively read and enjoyed. Owen Francis Dudley was born of Anglican parents in Yorkshire, England, May 24, 1882. In 1907 he left his work as a Gothic architect to study for the Anglican ministry, and was ordained in 1909, after receiving a licentiate in theology from Durham University. Five years later Father Dudley was received into the Catholic Church, and in 1915 he went to Rome to study for the priesthood at Beda College. Shortly after his ordination, he served as Catholic chaplain in the British Army on the French and Italian Fronts, where he was wounded in an encounter. Upon his return to England, Father Dudley joined the Catholic Missionary Society, and since that time he has toured England, Ireland, Scotland and Wales preaching Catholic dogma in churches, halls, motion picture houses, theatres and out-of-doors.

Father Dudley has cleverly brought his missionary experiences into bold relief in the construction of several of his works. *Will Men Be Like Gods* is somewhat philosophical and has not been accorded the extensive popularity which his later books enjoy. Perhaps it is too "deep" for the average reader. Nevertheless, this work is a powerful piece of apologetics. He does not theorize. He lays low the variant trends of philosophical thought with the never-failing weapon of Catholic dogma. In *The Shadow on the Earth* and *The Masterful Monk* the author has called upon actual experiences which provide that realistic background without which these books would be less forceful. As a chaplain on the front lines he met strange characters and stranger philosophies. If ever a man's philosophy asserts itself it is on the eve of battle and in the disturbing calm which follows the successful assault. Father Dudley skilfully capitalized his war experiences in writing these two books. Add to this background the firsthand knowledge gained through widespread motor-missioning and the author's natural aptitude for



romantic narration, and we can readily understand why these books continue to be extremely in demand. No doubt controversial scenes in *The Masterful Monk* are reflections of actual happenings, somewhat altered, of course. Father Dudley has adroitly vitalized these events. He further added the engaging touch of romance. He has humanized what is essentially a book of apologetics. The book lives. We almost sense the presence of the characters as we are carried page by page to its too sudden conclusion. *The Masterful Monk* has been termed "propaganda" in some quarters. What if it is? So are many other books, although the authors would vehemently disclaim such an implication.

Father Dudley's is a busy life, indeed. How he finds time to write such gripping books in addition to his devastating missionary labors is something of a mystery. His versatility is a commonplace among his friends. He contributes with amazing regularity to English Catholic periodicals. And all his writing is done in longhand. Father Dudley has placed millions of readers under obligation to him.

Father Owen Francis Dudley is a tireless apostle. His vineyard is the world of souls. His labors are bearing fruit one hundred fold.

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#### EMPHASIZING CATHOLIC BOOKS FOR THE RECREATIONAL READING OF THE ACADEMY GIRL

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(Continued from January Issue)

The second agency assisting the librarian in her crusade for Catholic reading, is the sodality or corresponding organization that functions in her school. Such an organization raises the taste of young persons in various ways. Where a Catholic reading section or club is part of the program, the results are appreciable. By creating the habit of reading pamphlets, the sodality engenders in the young mind a power to grasp the content of the more serious types of Catholic works. From the sodality organ, *The Queen's Work*, students invariably obtain information and inspiration which send them to the librarian's desk for Catholic material. The Catholic Students' Mission Crusade, functioning as part of the sodality or as an independent unit, contributes manifestly to bringing about these gratifying results. Among other activities in the school that assist the librarian to color the leisure-time reading of her young friends, three more stand out: they are lectures, especially those given by Catholic authors or those of which Catholic authors are the subject; then, readings in public, given either by professional persons or by students; and finally, dramatic presentations.

Eager and zealous as the Catholic library-worker may be in this work, her results will necessarily suffer on account of various conditions that put a limit to

her activities. The lack of funds of which she constantly and with good reason complains, will prevent her stock of books from being adequate to the demand that she can create. Hardly less detrimental to her cause is the fact that she has, except in rare cases, so much less time than she requires for the promotion of this work: in some cases her time has to be divided between the library and a classroom, and in other cases her duties, although confined to the library, are so numerous that some of them must be gracefully neglected. Again, not only does her own stock of books prove insufficient to serve her young readers, but the stock of Catholic books at the public libraries is in most cases too small to be of notable assistance in her crusade. To remedy this matter, she often has to toil alone, patiently sending her students to make the number of demands required for the purchase of a book by the library authorities, and then endeavoring to secure enough patronage for the book to make its purchase justified in the minds of those authorities. She misses the assistance that adults, either individual Catholics or Catholic organizations, might be giving in placing Catholic material on public library shelves.

Now follows a list of Catholic works which are adapted to recreational reading. The list is purely a suggestive one, and in no sense pretends to be exhaustive; it is rather a compilation of the titles which the writer has actually used for this purpose. To assemble such a list of leisure-time readings will be a simple and easy matter after the publication of the "Catholic List of Books" which is being prepared by a committee of the Catholic Literary Association members to supplement the Standard Catalog for High School Libraries. It has been presumed throughout this paper that the Catholic books recommended for recreational reading are of many types although fiction is the most popular, and the type in which Catholics have been most productive as far as recreational readings are concerned. Magazines and pamphlets have not been included in the list, for obvious reasons. The section of the list devoted to biography could by the addition of many lives of the saints be prolonged indefinitely, and wisely, too, for many of the recent sketches of holy persons are delightfully written. It can quickly be extended by reference to the bibliography of biography given as an appendix to *My Character Book*, the laboratory manual of the Catholic Action Series of Religion Textbooks, by the Rev. Raymond J. Campion and Miss Ellamay Horan. The section of the list given to books on travel can be augmented by many titles of mission books, especially those recommended by the Catholic Students' Mission Crusade. Also it must be borne in mind that this list is of books by Catholic authors exclusively; a collection of books for recreational reading would not, of course, be confined to these Catholic books, but would include many works not Catholic in tone, but still calculated to inform the young student, and in some instances to uplift her. As a final word, it must be repeated that

the compilation is simply a workable list, and lays no claim to being complete.

### FICTION

ALEXANDER—Missionary's Notebook; The Hand of Mercy.  
 AYSOUGH—Mariquita; Jacqueline; French Windows; Dobachi.  
 BELLOC—Belinda.  
 BENSON—By What Authority; Oddsish; Come Rack! Come Rope!; The King's Achievement; Loneliness; Initiation.  
 BORDEN—The Gates of Olivet; The Candlestick Makers; From Out Magdala; Silver Trumpets Calling.  
 CHESTERTON—Innocence of Father Brown.  
 CLARK—Fine Clay; Only Anne; The Rest House; Eunice; Whose Name is Legion.  
 CONNOLLY—Mr. Blue.  
 COONEY—Hills of Rest.  
 CRAWFORD—Sarasinesca; Saint Ilario; Don Orsino; Via Crucis.  
 DENNIS—The Anchorhold; Mr. Coleman, Gent; Three Roses.  
 DONOVAN—Black Soil.  
 DORSEY—Palms; Ada's Trust; Beth's Promise.  
 DUDLEY—The Shadow on the Earth; The Masterful Monk.  
 EGAN—The Flower of the Flock; Ivy Hedge; Disappearance of John Longworthy.  
 FABER—A Mother's Sacrifice; Ambirion's Conquest; Chivalrous Deed.  
 FINN—My Strange Friend.  
 HARRIS—Nights with Uncle Remus.  
 KELLEY—The City and the World; When the Veil is Rent.  
 KEON—Dion and the Sibyls.  
 KEON, GRACE—Broken Paths; Just Happy; The Ruler of the Kingdom.  
 LANSLOWNE—Shadow of Eversleigh.  
 MAHER—The Hills of Desire; While Shepherds Watched; The Shepherd of the North; The Heart of a Man.  
 MINOGUE—Cardone.  
 MULHOLLAND—Marcella Grace; The Wild Birds of Killeevy.  
 MURPHY—The Golden Heritage.  
 MUREDACH—Charred Wood.  
 NEWMAN—Callista; Loss and Gain.  
 NOBLE—Gertrude Mannering.  
 O'CONNELL—African Fabiola.  
 PHILLIPS—The Doctor's Wooing.  
 READ—Coin of Sacrifice; Child of Mary; Mabel Lee.  
 SADLER—Phyllis Fox, Att'y; Mystery of Hornby Hall.  
 SCOTT—Mother Machree; For Better For Worse.  
 SHEEHAN—Luke Delmege; Lisheen; Glenanaar; Queen's Fillet.  
 SMITH—A Woman of Culture.  
 SPEARMAN—Spanish Lover—Robert Kimberly.  
 SPECKING—Martha Jane at College; What Else Is There?  
 SYNON—Good Red Bricks; Copper Country.  
 TAGGART—No Handicap.  
 WALLACE—Ben Hur.  
 WARD—One Poor Scruple.  
 WHALEN—Girl From Mine Run.  
 WISEMAN—Fabiola.  
 YEO—The King of Shadows.

### POETRY

FEENEY—In Towns and Little Towns.  
 KILMER, ALINE—Candles That Burn.  
 KILMER, JOYCE—Trees and Other Poems; Dreams and Images.  
 RYAN—Poems.  
 THOMPSON—Hound of Heaven, ed by Father LeBuffe.  
 TABB—Poems; Later Lyrics.  
 WALSH—Catholic Anthology.

### MISCELLANEOUS

JAMES STANISLAUS, SISTER—Manner and Good Manners.  
 DUNNE—Mr. Dooley in Peace and War; Mr. Dooley in the Hearts of His Countrymen.

### BIOGRAPHY

BOYTON—Blessed John Bosco.  
 BENSON—Memoirs of a Brother.  
 BELLOC—Joan of Arc.  
 CAMILLUS, FATHER—St. Gabriel Passionist.  
 CHESTERTON—St. Francis of Assisi; St. Teresa.  
 DICKENS, M. ANGELA—My Father as I Recall Him.  
 EGAN—Everybody's St. Francis.  
 FINK—Paul, Hero and Saint; Peter, Commander-in-Chief.  
 GHEON—Secret of the Cure of Ars.  
 KANE—Memoir of Father Stanton; For Greater Things.

LAVEILLE—Life of Father DeSmet.  
 LORD, DANIEL—Life of Father Finn.  
 MONAHAN, MAUD—A Boy's Choice.  
 MAY—Cardinal Newman.  
 MEYNELL—Alice Meynell.  
 NORMAN—God's Jester.  
 NEWMAN—Cardinal Newman.  
 QUINLAN, MAY—Damien of Molokai.  
 REPPLIER—Pere Marquette; Mere Marie of the Ursulines.  
 STODDARD—Rebuilding a Lost Faith.  
 SMITH—Up to Now.  
 SCOTT—Isaac Jogues.  
 WALSH—Mother Alphonsa; These Splendid Priests; These Splendid Sisters.  
 WYNNE—Jesuit Martyrs in North America.

### DEVOTIONAL

DOLAN—Living Sisters of the Little Flower.  
 ELEANOR, SISTER—Troubadours of Paradise.  
 JAMES STANISLAUS, SISTER—Journeys of Jesus, *three volumes*.  
 LORD—Our Nuns.  
 LOYOLA, MOTHER—Heavenwards; Jesus of Nazareth.  
 SCOTT—Credentials of Christianity; Convent Life.

### ESSAYS

BELLOC—Essays on Nothing; On Everything; On Anything.  
 CHAMBERS—Teens and Twenties.  
 CHESTERTON—The Thing.  
 KELLEY—Letters to Jack.  
 REPPLIER—Happy Half Century; Essays on Idleness; In Our Convent Days.  
 SHEEHAN—Under the Cedars and the Stars; Parerga.  
 SHEEN—Old Errors and New Labels.  
 SPALDING—Education and Higher Life.  
 STUART—Education of Catholic Girls.

### HISTORY

BELLOC—How the Reformation Happened.  
 MAYNARD—DeSoto and the Conquistadores.  
 NEWMAN—Historical Sketches.

### TRAVEL

BELLOC—Paths to Rome.  
 BRENNAN—The Student Abroad.  
 GIBBON—Tramping to Lourdes.  
 STODDARD—In the Footprints of the Padres.

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### BORROMEUS LIBRARY ASSOCIATION OF GERMANY—A CHALLENGE TO AMERICAN CATHOLIC LIBRARIANS

By SISTER M. AGATHA, *Librarian*  
*Ursuline Academy, Wilmington, Del.*

"Place the Catholic book beside the Catholic paper."

This slogan has been most effective in combating the forces of atheism in Europe. It may be surprising to know that in a Protestant country like Germany there have been established numerous Catholic libraries. Large groups of laymen (in imitation of the Socialists) have formed an alliance for preventing the spread of papers and books dangerous to faith and morals. It was noted that wherever the Socialists came into power they established their position by the circulation of books, newspapers and magazines, using also the public libraries for spreading their cult. Great sums of money are expended annually by the municipality of Vienna for supporting libraries from which Christian literature is excluded. To counteract this pernicious propaganda the Catholics of Germany and Austria have formed the Borromeus Association of Libraries. Not only does this organization found centers for the distribution of Catholic literature, but it offers expert



advice and cheap purchase facilities to Catholic libraries.

The N. C. W. C. correspondent says: "In 1930, a total of 10,532,616 books were lent by the libraries of the Borromeus Association, 20 per cent more than in the preceding year. Among the regular readers were 82,861 juveniles. Libraries affiliated with the Borromeus Association received additions of 292,625 new books in 1930 and almost half of them were obtained by the intermediary of the supply office of the association. The total number of members of the Borromeus Association is 260,650. Two principles are of determining nature in the formation of the Catholic libraries:

(1) The Catholic literature which the other libraries like to pass over in silence and to suppress, is to be made accessible to the readers.

(2) All new books which are unobjectionable from a moral and religious point of view, and may claim the interest of a large circle of readers, are to be made available to the public.

"Experience shows it is a fact that from good neutral books the reader soon finds the way to outspoken Catholic literature.

"Of course this requires the services of efficient persons in the management of the libraries and in advising the readers. Therefore great value is attached to the training of efficient Catholic librarians and their voluntary assistants. In 1930, ten courses and numerous smaller conferences were held for this purpose by the Borromeus Association. The Borromeus Association maintains a special school for librarians which, in Germany, has the right of granting certificates of expert ability which are recognized by the State.

"The Catholic newspaper finds in the organization of the Catholic library its valuable, its indispensable complement."

We foresee the possibility of our own associations becoming powerful enough to build up a like defense for the spread of truth in the United States.

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## WANTS

Sister M. Felix, O.P., Librarian, Catholic Junior College, Grand Rapids, Mich., desires the following magazines to complete broken files:

*Catholic World*—Aug. 1928, Oct. 1930, Jan. 1931, Feb. 1931, May 1931.

*Catholic Ed. Review*—Vol. 17, No. 9, 10; vol. 22, No. 10; vol. 23, No. 1, 4, 6, 7, 8, 10; vol. 24, No. 10; vol. 28, Nos. 6, 9.

*Catholic Mind*—Vol. 23, Nos. 1, 3, 5, 9, 13, 15, 18, 20, 21, 23; Vol. 24, Nos. 3-6, 8, 9, 12, 13, 16, 17, 21-23; vol. 25, Nos. 7, 10-25.

*Placidian*—Vol. 1, No. 4; vol. 2, No. 2.

*Catholic Apostolate*—Vol. 1, No. 4; vol. 2, No. 4, 8; vol. 3, Nos. 1, 4, 5, 6, 8, 9.

In exchange for any of the above, Sister Felix will be pleased to offer issues of *The Sign*, *Catholic Edu-*

*cational Review*, *America* (recent numbers), *Dominicana*, *Catholic Mind*, and *Homiletic and Pastoral Review*. Sister Felix writes: "The notice which appeared in the December issue of the *World* brought replies from more than a dozen libraries. As a result, we have completed nine volumes of *America*, six of the *Catholic Educational Review* and four of the *Catholic World*. Does this not justify the assertion that our Catholic librarians are imbued with a true spirit of cooperation?"

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Sister Melania Grace, Librarian, Seton Hill College, Greensburg, Pa., writes that she has duplicate copies of the first three volumes of *The Encyclopedia of Social Sciences* which will be sold for \$10. These have never been used. Seton Hill also has hundreds of duplicates of the *Commonweal* and *America* which will be sent to any Catholic library that will pay transportation on the same.

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Boston College Library needs the following magazines for the completion of its files. Librarians in a position to supply any of these needs will kindly communicate with John M. O'Loughlin, Assistant Librarian, Boston College, Chestnut Hill, Mass.

*Acolyte*. Vol. 1, nos. 1, 8, 25; vol. 2, nos. 20-26 incl.; vol. 3, nos. 1, 2, 4, 6-20 incl., 25; vol. 4, no. 24; vol. 5, no. 5; vol. 6, no. 14; also indices for vols. 3-6 inclusive.

*American Catholic Quarterly Review*. Vol. 29, nos. 115, 116; vol. 32, no. 126; vol. 31, entire.

*Biblica*. Vol. 9, Fasc. 4, Oct.-Dec., 1928.

*Blackfriars*. Vol. 2, July, 1921.

*Catholic Mind*. Vol. 14, entire; vol. 20, no. 16; vol. 25, nos. 13, 17, 18.

*Catholic World*. Vols. 63, 64 and 75.

*Classical Review*. Vols. 40-43, inclusive.

*Dickensian*. Vol. 18, no. 4, and index.

*Dublin Review*. Vol. 180, no. 360.

*Etudes*. Vols. 1-6, incl. (1st and 2ds); vol. 1 (4ths), no. 2, Feb., 1868; vol. 5 (3ds), nos. 19, 22, July and Oct., 1864; vol. 116, nos. 17, 18, Sept., 1908; vol. 126, nos. 5, 6, March, 1911; vol. 127, nos. 7, 10, 1911; vol. 159, entire, 1919; vol. 168, entire, 1921.

*Homiletic and Pastoral Review*. Vol. 2, no. 5; vol. 3, nos. 3, 10; vol. 31, no. 4.

*Irish Ecclesiastical Record*. Vol. 1 (1st s.) entire; vol. 13 (2d s.), entire; vol. 5 (3d s.), June to Sept., incl.; vol. 37, no. 4.

*Irish Monthly*. Vol. 7, entire; vol. 9, nos. 93-98 incl.; vol. 12, nos. 127-130 incl.; vol. 25, no. 284.

*Letters and Notices*. Vol. 1; vol. 21.

*Messenger*. (Defunct monthly which preceded *America*). Vols. 1, 2; vols. 5-21 incl.; vol. 25; vols. 27-29 incl.; vols. 31-35 incl.

## COMMUNICATIONS

MR. EDITOR:

The question of the disposal of duplicates which was raised by Brother Francis H. Ruhlman, S.M., of the University of Dayton, in the November issue of the *CATHOLIC LIBRARY WORLD*, together with his paper on the same subject read at the mid-winter meeting of the C. L. A. in Chicago last month, has aroused the lively interest of the members of the Association.

May I submit my plan for the solution of the problem? It may not prove a solution at all to some libraries, but I feel that it would be satisfactory in ours. Permit me to change the subject from "How To Dispose of Our Duplicates" to "How to Complete Broken Files."

I would suggest, as Brother Ruhlman does, that each library make a complete list of its needs on a given day. These lists should then be mailed to one of the larger libraries wishing to co-operate in the movement. From the stock of duplicates on hand for disposal this library may now send out without further correspondence whatever it may find listed in these wants. *Those numbers are then checked off the lists.*

The lists are now sent to the second library, together with a list of the WANTS of the first library and the names of all the cooperating libraries, possibly in the order in which the WANT lists have been sent in. This second library follows the same procedure as the first and sends it on to the third, and so on until the lists have been in the hands of all. They are then returned to Library No. 1, which sends a notice to the *WORLD* that a second campaign for completing broken files is about to begin, giving the name of Library No. 2 as the recipient of the newly compiled WANTS.

Should there be a library which has such a large supply of duplicates, in some cases complete runs for several years, which it would like to dispose of, this library might mention the fact when it sends out its WANTS list.

Sincerely yours,  
SISTER M. FELIX, O.P.  
Librarian.

Catholic Junior College,  
Grand Rapids, Mich.

MR. EDITOR:

I have been a reader of the *WORLD* since its beginning, and high as was my pride in it and intense my ambition for it, I did not think that it could ever in so short a time rise to the excellence that it has now attained. Most of this improvement, of course, has come since you, Mr. O'Loughlin, have taken charge of it, and I want to congratulate you sincerely and heartily on the success you are meeting in what I know is up-hill work.

Naturally I, like all Catholic school workers whose tasks bring them in contact with libraries and books, have some ideas that I would like to see developed in

the *WORLD*. One way in which you could serve me and my students notably would be to have in the *WORLD* a department devoted to sketching the lives of Catholic living authors; I know that creditable work in this connection has been done in a recent issue of *The Mariale*, but it seems to me that to be entirely satisfactory, treatment of these writers now living would have to be done in a periodical publication. Another respect in which you could serve me and my students would be in devoting a section of the *WORLD* to comment from a Catholic viewpoint on living authors who are not Catholics; a sort of Catholic commentary that would be on the plan of the Wilson Company's sketches of living authors.

Do not take my suggestions too seriously; think of them, rather, as an evidence of the interest of a typical reader of your publication. I repeat my good wishes for you and the *WORLD*.

Yours very sincerely,

SISTER ANNE CATHERINE.

Academy of Our Lady,  
Peoria, Ill.

## NEWS FROM THE FIELD

The library of Mundelein College for Women, Chicago, has been enriched within two years by more than five thousand volumes from the collection of Rev. John E. Rothensteiner, of St. Louis, poet and historian. The works include classics in early and Middle English, German, Latin, French and Italian. Besides the books there are also folios of rare prints, some fine engravings, as well as valuable old documents and letters.

Miss Jeanette J. Murphy has resigned as head cataloger of the University of Notre Dame Library to become librarian of St. Mary's College Library, Notre Dame, Ind. She has been succeeded by Miss Ellen D. Kistler, cataloger of the Dante Collection.

*Wilson Bulletin* for January contained a picture of the interior of the Lanahan Memorial Library, St. Peter's Elementary School, Pittsburgh; also a group picture of the characters in the successful performance of *Book Revue* at St. Xavier's Academy, Latrobe, Pa.

William Stetson Merrill, classifier of the John Crerar Library, Chicago, contributes to the February *Catholic World* an interesting and instructive article, "Centenary of the Autocrat."

## LITTLE LIBRARY IRONIES

A copy of Lydenberg and Archer's "The Care and Repair of Books" was received by post from the publisher in a manila envelope without any further protection. Fortunately the Post Office cared for the book more tenderly than did the publisher and no claim for damages was necessary!